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Archbishop Cranmer.

Cranmer, the friend and favorer of the English Reformation, was born in the year 1489. He was of humble origin, but early distinguished himself for his talents and learning. His elevation to high dignity in the church was, however, owing more to the part he took in the matter of the marriage of King Henry VIII, than to his literary eminence. It was he who advised the king to submit the question of his divorce from Catharine of Arragon to the decision of the several universities of Europe, in preference to the Roman Pontiff. This counsel, which met the views of the worthless monarch, was followed; and the result was favorable to the criminal project of Henry, who was anxious to secure a divorce from Catharine, only in order to contract a second marriage with Anne Boleyn. In obtaining the opinions of the learned men connected with the universities Cranmer was employed; and his association with the eminent leaders of Protestantism in Germany, conduced probably to form his inclinations toward the new religious movement. While abroad he became intimate with the German theologian Osiander, of Nuremburg, and married for his second wife the niece of that divine; but from her he was much of the time separated by circumstances in after life. Cranmer was afterwards employed by the king in forming a commercial treaty with Holland. He was then recalled, and received the offer of the See of Canterbury. This elevation he at first declined, his secret marriage and his Reformed opinions making him scrupulous about applying to Rome for her sanction, and taking the oaths of fidelity to the Pope. These objections, however, were in some way overcome, the Roman sanction was obtained, and Cranmer became the first Protestant Archbishop of Canterbury.

Cranmer lacked many of the elements of a true Reformer. He was naturally diffident and cautious, and seems to have been deficient in courage and enthusiasm. In a private sphere of life these defects would have been less evident, and the gentle virtues of his character more conspicuous.

Meekness, self-denial, truth, patience, were its marked traits. Yet he did not always want boldness. His remonstrances were often energetically urged with the licentious and sanguinary monarch who had advanced him, and seems ever to have retained warm attachment and reverence for him. But goodness, not greatness, was the chief merit of Cranmer. "Do my Lord of Canterbury a shrewd (malicious) turn," was a proverbial saying at the court, "and he is your friend for life." "Cardinal Wolsey," it was said, "would often, by the violence of his temper, change his friends into enemies; whereas Cranmer, by his mildness, made his enemies friends."

Cranmer was continued in office after the death of Henry VIII, through the reign of Edward VI; but upon the accession of Queen Mary, of "bloody memory," this excellent man, in company with Ridley, Bradford, and Latimer, was thrown into prison. After a harassing trial and formal degradation from office, his mental strength seems to have given way, and he recanted. He was, however, sentenced to the stake, and was required to repeat his recantation in public before being attached to it. But by this time the soul and conscience of Cranmer had reasserted their claims, and on reaching the place of execution, after repeating the Lord's Prayer, and making a brief exhortation to the people, he ended with these words:

"And now I come to the great thing that troubleth my conscience more than any other thing that I ever said or did through life. And that is, setting forth of writings contrary to the truth; which here I renounce and refuse, as things written in my hand, contrary to the truth; which I wrote for fear of death and to save my life, if it might be. And forasmuch as my hand offended in writing, contrary to my heart, therefore my hand shall first be punished. For, if I may come to the fire, it shall be first burned. And as for the Pope, I refuse him, as CHRIST's enemy and Antichrist, with all his false doctrine."

Thus suffered the illustrious Cranmer, thrusting into the flames his right hand, and exclaiming, "This is the hand that offended." His last words were those of Stephen.

Cranmer's services to the Reformation consisted chiefly in his giving the English Bible to the people. He was instrumental in drawing up the first Liturgy of the English church. The independence of that church, from the thralldom of Rome, was brought about under his guidance. His death as a martyr sheds glory on a life not free from stain, and his memory will always be sacred to the Reformed Church.

The Confessional.

The following excellent remarks are given from the January number of the *Protestant Magazine*,—a most valuable periodical, published under the direction of the Committee of THE PROTESTANT ASSOCIATION of England. We commend them to the serious consideration of our readers. The Confessional will be as repulsive to the feelings of our American ladies as to those of our English cousins, when the nature of its operations and influence comes to be more fully known among us.

No one who knows the constitution of the female mind can doubt the power of the priest over it when it is submitted to the action of the confessional. With crafty words of insinuation, with meek professions of pastoral care, the poor weak penitent is led, by imperceptible degrees, into an abyss of mental degradation and servility, self-humiliation is effected, the chains of priestly influence receive their final rivet—the despotic power of the confessor and the slavery of his penitent are alike completed. There is thenceforth no amount of abasement which the one may not heap upon the other—no depth of moral turpitude for the teaching of which Rome has not an authoritative precept and a beautiful example. Let any one consider this subject well. What woman but must quail before the eye of him who wrung out of her soul secrets with which no man on earth besides is cognisant?—who has tortured her spirit to agony till he has forced from her lips words the very recollection of which withers her heart and burns her cheek with the blush of shame? And what woman who thus quails before the eye of the confessor but must, of necessity, be already fitted as an instrument for all that he desires to effect in the way of influence with a husband, a brother, or a son? Rome insists upon unquestioning obedience from her children, and she well knows that the first step to it is the loss of self-respect on their part. There is that in every man's heart which he holds in sacred confidence between himself and God—something in the sad experience of every man's individual frailty, which can only rightly be told to God, and be told in secret mournings of the spirit, which He alone, in his mercy, can understand and pity. The moment that another steps in and possesses himself of the secret, the blessed nature of that holy confidence between the soul and God is broken in upon, and he who usurps the place of God becomes the rampant master of the poor penitent. Body, soul, and spirit are thenceforth delivered spell-bound to his will, and are made the instrument by which he works his purpose.

There is a slowness in the English mind to believe that the uses of the confessional are abused by Romish priests to the extent asserted. We are quite willing to admit that in England, hitherto, such has not been the case. Englishwomen, mothers, and wives, would not have borne it; and it is to be hoped that priests with English hearts in their bosoms have yet had sufficient reverential recollection of their mothers' love and sisters' purity to save them from the ecclesiastical villanies which their Church would fain impose upon them. But it must be remembered, on the other hand, that the authoritative teaching of the Church of Rome absolutely enforces this use of the confessional; that foreign priests everywhere notoriously observe it; that if English priests of the Romish Church have not obeyed the obligation to the

letter, they have scarcely acted up to the spirit of their office or the policy of their order; and that the whole effort of Rome, at the present moment, is to assimilate the spirit and mind and practice of her English converts with the standard which she herself most approves. Of this standard it is manifest that the separation of corporate bodies from national sympathies, and the separation of individuals from social influences, are two very important elements. Hence, in every form and way, Rome is anxious to introduce her ultramontane policy and principles. She has created a hierarchy totally independent of the Sovereign in the accessory titles and temporal honors attaching to it; she has placed a familiar of her own court at the head of it; she has overwhelmed the land with Passionists, Redemptorists, Oratorians, and crowds of ecclesiastical preachers and mendicants—the source of whose authority, the creation of whose orders comes from Rome itself. She has determined to build an Italian cathedral; she will, of course, as we have already said, send an army of Italian priests; and who can doubt that as a natural and long-contemplated result, Italian dogmas, Italian precepts, and Italian practices, will be gradually introduced into every confessional! The foul dogmas of Emanuel Sa, of Caramuel, of Escobar, and of Santarel, will then become as household words; and the wives and mothers and daughters of Rome's English subjects be defiled with the detestable indecencies of "the blessed" Liguori, and the filthy doubtings of Sanchez? If the prospect of a contingency which is sure to occur do not rouse the spirit of every Roman Catholic in this land, who has a home and heart in it that are dear to him, there is no knowing what will.

It is useless to say that the English feeling which has hitherto preserved us will still prevail. We have fallen upon strange times, one of the startling characteristics of which is that there is no dependance on the experience of the past in calculating the probable results of the future; indeed, the events which are passing around us set moral calculation at defiance. As Rome is successful in her proselytism, she brings back into vigorous life the most offensive and debasing of her doctrines and practices; and just in proportion to the offensiveness of the aspect which they assume, so is the amount of talent and intellect brought into slavish subjection for their defence. Men go to Malines, of all places in the world where Mariolatry is the most rife, to have their doubts settled; or to Rome, where clerical iniquity and infidelity most prevail, to learn reverence. In keeping with all this, the feminine propriety of too many of the gentler sex has been shaken from its equilibrium; and in the mad fashion of the day for mediæval rights and ceremonies, and morbid idolatry of the soft-tongued priesthood, which beguiles them, gentle and modest women are gradually going onward to the confessional to stand at last face to face with the foreign emissary, ready to speak to them such words as, whilst they startle with their foul import, shall irretrievably reduce to slavery with their humiliating influence.

Church of England Quarterly Review.

A Picture of Popery in the time of the Saxons.

Hume, the historian, thus describes the nature and effect of the system of Christianity which Rome had introduced to the Saxons:

Even Christianity, though it opened the way to connexion between them and the more polished states of Europe, had not hitherto been very effectual in banishing their ignorance, or softening their barbarous manners. As they received that doctrine through the corrupted channels of Rome, it carried along with it a great mixture of credulity and superstition, equally destructive to the understanding and to morals. The reverence towards saints and relics seems to have almost supplanted the adoration of the Supreme Being. Monastic observances were deemed more meritorious than the active virtues; the knowledge of natural causes was neglected, from the universal belief of miraculous interpositions and judgments; bounty to the Church atoned for every violence against society; and the remorse for cruelty, murder, treachery, assassination, and the more robust vices, were appeased, not by amendment of life, but by penances, servility to the monks, and an abject and illiberal devotion. The reverence to the clergy had been carried to such a height that wherever a person appeared in a sacerdotal habit, though on the highway, the people flocked around him; and showing him all marks of profound respect, received every word he uttered as the most sacred oracle. Even the military virtues, so inherent in all the Saxon tribes, began to be neglected, and the nobility, preferring the security and sloth of the cloister, to the tumults and glory of war, valued themselves chiefly in endowing monasteries, of which they assumed the government. The several kings, too, being extremely impoverished by continual benefactions to the Church, to which the States of their kingdom had weakly assented, could bestow no rewards on valor or military services, and retained not even sufficient influence to support their governments.

Hume's History of England, chap. i. p. 27, 4to Ed.

Romanism as it is.

Concluded.

Popery persecutes still. In a lecture I delivered in London at the time Cardinal Wiseman made his appearance, I stated that when an archbishop is made in the Church of Rome, on receiving the pallium he takes an oath in which the following clause occurs :

"All heretics, schismatics, and rebels against the same our Lord, or foresaid successors, I will persecute and attack to the utmost of my power."

This is in the oath to be taken by an archbishop. The pallium is a robe which the Pope gives to a bishop when he makes him an archbishop. It is made from the wool of certain sheep, presented by the nuns of St. Agnes to the Pope; and it cannot be used by two persons in succession. When Cardinal Wiseman dies, he must be buried in it, and his successor must go to Rome, or at least apply there, for a new one; and when he takes it he must make the same oath. When I brought this forward, Dr. Doyle, the suffragan of Cardinal Wiseman, stated, from the pulpit of St. George's Cathedral, that there was no such clause. He said it was "all heresy and schism I will oppose and attack." By admitting this he admitted there was a clause bearing upon heresy and schism in some shape or other.

His assertion was, that there was no such clause. The words, however, are "heretics" and "schismatics"—persons. Dr. Doyle said, "How monstrous! Do not these men know that that great, good, zealous, excellent friar, Alphonzo de Castro, rebuked Queen Mary some hundreds of years ago for issuing a persecuting edict denouncing it as most intolerant and unjust, and opposed to the spirit and principles of the Church? And the Church is the same now as it was in that day." The matter so far dropped. I had to deliver another lecture, and in the interim, just as I was about to begin my lecture, I had a call from the Rev. Mr. Searle, secretary to Cardinal Wiseman, who left a note, saying no answer was required, and shot out like an arrow. The note stated that the clause in question was omitted from the oath in the case of British subjects to the British crown; and that if Dr. Cumming doubted this, his Eminence would be happy to show him the oath. My first reflection was, if the clause be good, why should Romish bishops, subject to the British crown, wish to be exempt from taking it? If it is not good, why should Austrian, French, or Spanish bishops be compelled to take it? However, I resolved I would wait and examine his Eminence's pontifical, and see. I wrote to Dr. Wiseman, begging he would show me the rescript authorising the exception; secondly, that he would show me the oath in an authorised book without the clause; and thirdly, that he would state the precise time when the exception was granted, and the book in which it was published, as you are aware that no rescript is of any authority in the Church of Rome until it has been published. On Monday, at two o'clock, I went to the door. A little page came and told me his Eminence was out. I said I had sent word that I should call at that time; would he go in and see if there were any instructions respecting the gentleman who had appointed to call upon Cardinal Wiseman at that hour. He returned and said, his Eminence's secretary has full instructions to receive us. We were marched into a large room, with an exquisite ivory crucifix on the mantelpiece. The Secretary said he had instructions to submit the Cardinal's pontifical to me. It was the Paris edition of 1688, extremely valuable and beautiful. I turned to the fly-leaf, and there the oath was written without the clause. I said, "Are there any initials to show us by whom or when this was written?" His answer was, "I have no instructions." I then asked to see the episcopal oath; and there was the oath with the clause in it, but a pen had been drawn, not at all deeply, with very jet black ink, cancelling this clause alone, but so faintly that I could read it with the greatest ease. I asked who cancelled it. "I have no instructions." Are there any initials to show that it was done by authority? "No instructions." I said I would turn to the archiepiscopal oath. I turned, and to my ineffable surprise after what I had seen, there it was with the persecuting clause, without any mark to obliterate or *delete* it whatever. I said to the Cardinal's secretary, "This is the very oath." His face became as white as the margin of the page, and he walked out, saying, "I am not a priest—I am not a priest." The circumstance made a great sensation, and everything was done to explain it away, but nothing could successfully do it.

You are aware that Dr. Doyle stated, in Cardinal's Wiseman's pulpit, that Alphonzo de Castro was the true representative of the Church of Rome, and opposed to everything in the shape of persecution. Having read only one of Alphonzo's works, and not knowing that he had written another, I resolved to read it over again; but I found in it nothing approaching to persecution that I could lay hold of

as an exponent of the true principles of the Church of Rome. In the middle of the volume, however, I found another referred to—"De justo punitio hereticorum"—and after a short search I obtained it. I sat down and diligently translated a great many passages, a few sentences of which are the following:—

"There are various punishments with which ecclesiastical sanctions and imperial laws order heretics to be punished. Some are spiritual, and affect the soul alone; others are corporal, and afflict the body. We will speak of each in its order, and first of corporal punishments, and afterwards about spiritual. Among corporal punishments, one which very much annoys heretics is the proscription and confiscation of their property."

"Another punishment of heretics is the deprival of every sort of preëminence, jurisdiction, and government, which they previously exercised over persons of every condition. For he who is a heretic is, *ipso jure*, deprived of all such things."

"This authority have kings, dukes, earls, and other governors who rule the people. Those over whom this authority is exercised are not called servants, but subjects; they are also called by the universally received term vassals. This authority is also lost by manifest heresy. Thus a king, having become a heretic, is *ipso jure* deprived of his kingdom, a duke of his dukedom, an earl of his earldom, and so with other governors of the people, by whatsoever name they are known."

"Nor should any one wonder that the Pope, on account of the crime of heresy, deprives a king of his royal dignity, and strips him of his kingdom; for in the matter of faith, kings, like other subordinates, are the subjects of the sovereign pontiff, who can punish them as he does others."

"If the king become a heretic, on whom does the sovereignty and power devolve? Not on the emperor, especially if the king be not subject to the emperor, such as the kings of Spain, France, and England."

"If a heretical king have no heir, or if the heir be also a heretic, then, if the nation be not infected with heresy, I should say it has the power and right of electing the king, as it is said in the 1st book of Kings, 'The people makes itself a king.' But if the people be infected with the same pestilence (of heresy) as the king, the people will be deprived, *ipso jure*, of the power of choosing for itself a king, and then the business will devolve on the Sovereign Pontiff."

Then the next sentiment is—

"The last punishment of the body for heretics is death, with which we will prove, by God's assistance, heretics ought to be punished."

And after mentioning various ways in which the punishment of death had been inflicted in different countries, he says—

"From which words it is abundantly plain that it is not a modern invention, but that it is the ancient opinion of wise Christians, that heretics should be burned with fire."

This is the theology avowed by Dr. Doyle, and recommended from the pulpit of Cardinal Wiseman; and the author is described as a good, a meek, and a zealous friar. Such is the evidence of the persecuting principles of the Church of Rome. Other proofs of its intolerant principles I have not time to dwell on. Its peculiar morality I ought to allude to. Cardinal Wiseman has published the life of Liguori.

This Liguori is canonized, and there is a prayer or collect relating to him in the Roman Catholic missal. Now, some of the choice morceaux of Liguori are the following:—

“Although it is not lawful to lie, or to feign what is not, it is lawful to dissemble what is, or to cover the truth with words, or other ambiguous and doubtful signs, for a just cause, and when there is not a necessity of confessing.”

This is Cardinal Wiseman's teachings. This is the morality he recommends. The author of this book has had his biography written by Cardinal Wiseman; and Cardinal Wiseman says that the morality of Liguori is such as no Catholic school in Europe would dare to disavow. He says in another part—

“When you are not asked concerning the faith, not only is it lawful, but it is more conducive to the glory of God and the utility of your neighbor to cover the faith than to confess it; for example, if concealed among heretics, you may accomplish a greater amount of good.”

Again, with regard to a servant denying that his master is at home. Roman Catholics settle it much more cleverly than bungling Protestants. And I would say, that if you instil Popery in the kitchen, do not be amazed if you find it in the Parish Church. You set the example, and the application is a matter of degree, not of principle. But Cardinal Wiseman, on the authority of Liguori, settles it thus:—

“It is asked whether a servant, by the order of his master, can deny that he (the master) is at home. Carden admits that he can feign his master's foot on the step, and answer, ‘*He is not here,*’ because it is not mental restriction; but to this I do not assent, if the other can by no means understand that. Rather I would concede that he can say, ‘*He is not here,*’ that is to say, *not in this door or window*; or, ‘*He is not here,*’ *so as that he may be seen.*”

Again he says, if you have promised to a person to marry her—

“You can forsake her and enter a religious order; because the oath regards the nature of the act to which it pertains, but in the promise of matrimony there is this tacit condition, *unless I enter a religious order.*”

So that, if any Protestant lady should be so untrue to her principles, her duty, and her best interests, as to agree to marry a Roman Catholic, he can, notwithstanding his solemn promise, give up that lady—his promise is not of the least effect if he only go into a convent and become a Franciscan, a Redemptorist, or a friar, whether black, blue, white, or gray. He gets rid at once of all his conscientious obligations. Again,

“If any one invited to dine is asked if the food, which is in fact unpalatable, be good, he can answer, ‘*It is good,*’ to wit, ‘*for mortification.*’”

What I am anxious to impress upon you is, that this is not a Protestant description of Romish theology, but the moral theology taught at Douay, which Cardinal Wiseman declares to be unexceptionable, pure, fit for the Roman Catholic schools, and the moral theology that fully represents the genuine tone and spirit of the Romish Church.

"If any one accused of crime is "threatened with death, or imprisonment, or perpetual exile, the loss of all property, the galleys, and such like, he can deny the crime, even with an oath, (at least without great sin,) by understanding that he did not commit it *so that he is bound to confess it.*"

Mark how awful! I have read of criminals on the scaffold protesting their innocence, even in the face of the clearest evidence. I now see the reason. The penitent may protest, in the presence of God and man, that he is perfectly innocent, because he did not commit the crime "so that he is bound to confess it." He may also declare himself innocent because absolved.

The two volumes of Ligouri, commended by Cardinal Wiseman, are so horrible, so filthy, so polluted and polluting, that their abomination is their protection from the public eye. I would safely leave it to any dozen men, fathers of families, Protestants and Roman Catholics, to read any six pages of the morality thus collected and recommended by Cardinal Wiseman, and to put their verdict in writing. I am convinced that if Roman Catholics knew the discipline their wives and daughters must go through in their catechising in the confessional by the priests, they would refuse to allow it. And I believe that if the disgusting and demoralizing nature of the Popish system in this respect were thoroughly known, the exasperation of the people of England would rise to such a pitch that they would forget the laws of toleration, and sweep from their shores a system that enslaves the bodies, pollutes the mind, and ruins the souls of mankind.

I should like also to mention some of the lofty pretensions of the Pope of Rome. I purchased two remarkable volumes which I had not cited before. They were very expensive but very valuable, and out of which I mean to present some extracts. It is the *Ceremoniale Romanum*. There is the mode of electing a Pope, some parts of which are so grotesque that one wonders how the Pope can keep his gravity. A layman may be made a Pope, but he must go through all the orders up to an Archbishop, which he may do in one day. So a Cardinal may be a layman: he is merely a privy councillor to the Pope, and has nothing more to do with religion than I have to do with Rome. You would suppose that Dr. Wiseman was very reluctant to be made an Archbishop, that the pallium was forced down upon his shoulders whether he would or not. But listen to the form of application and you will think differently. It runs thus:—"N. Wiseman urgently, more urgently, most urgently, requests a Pallium."

When he was made a Cardinal, the Pope put his finger upon his mouth and said, "My Lord Wiseman, I shut your mouth." A great pity, I think, it did not remain so; but that would not have been canonical. Then the Pope put his finger on his mouth again, and said, "My Lord Wiseman, I open your mouth," and gave him liberty to speak as he pleases. When the red hat is put on his head, he pledges himself that he will stand ready "to shed his blood for the exaltation, expansion, and progress of the holy mother church." The red hat is a sign and symbol that he is, under all times and circumstances, ready to do so. When a cardinal is made an archbishop the Pope receives the cardinal to kiss his hand, and next his mouth, and then he sets out to conspire for the extinction of Protestantism and the destruction of Old England. When the Pope is elected he is taken from the cardinals, and the first thing said after he is chosen is, "I bring you glad tidings of great joy; we have

now for a Pope our Lord Pius IX." The Pope, once canonically appointed, can be judged by none whatever. Then the cardinals take him and conduct him to a very magnificent marble couch, much the same as a douche bath; then the two cardinals raise him up in their arms, saying, "Thus the Lord raiseth his beloved from the dunghill." Can you conceive anything more grotesque? Also, he mounts on horseback, and the highest emperor present must hold his stirrup, and the next highest must lead his horse by the bridle after he is mounted. Then he receives from his *camerario*, his secretary, or treasurer, a handful of money, taking care that there is not a single gold or silver coin in it; all must be copper. Then he rides among the people, scattering the money about, and says, "silver and gold have I none, but such as I have give I thee."

Just tell every Roman Catholic of this sham. If they doubt it I will send the extract in Latin, and the authority is irresistible. Dr. Wiseman knows this, and therefore he is as silent as a mouse just escaped from the clutches of a cat.

If the Pope does not choose to ride, but to be carried in a sedan-chair, the four greatest kings must bear him along in honor of our LORD JESUS CHRIST. This is part of the chain of evidence that the Pope is "Antichristos." Here an explanation is required. "Anti" does not mean against. If charged with being against CHRIST, Romanists would say, "How can that be? The Pope believes, obeys, and rests on Him." "Anti," in connection with a noun, does not mean "against," but "in the room of." Thus Achilles, in Homer, is said to be *ὡς ἀντί λέων*—as strong as, in the room of, or equal to a lion. So it is. He who introduces on CHRIST's throne one who should not be there, who displaces God's truth by man's tradition, and usurps the honor that is due to Him alone, he is in the room of CHRIST: he is truly Antichrist.

But let me notice that this system, with all its admixture of tom-foolery and pantomime, is of gigantic power, and making, I grieve to say, very great progress. It is a system of terrible versatility. On the one side there is the pomp of the cardinal, on the other the severity of the capuchin; here the riches of the prelates, and there the poverty of the mendicants; in Westminster Dr. Wiseman in purple and fine linen, in my study, Father Ignatius in sandals and slouched hat. It charms the poor by its meretricious tinsel, it commends itself to the rich by its vast and magnificent displays. The ignorant are awed by it; the learned are pleased with it; poets, painters, architects are employed by it. For the ambitious it has great prizes, for the ascetic it has solitary cells, for the self-righteous indulgences, and ostentatious fasts and mortifications agreeable to the natural man, but unsanctifying and unsatisfying to the soul; and over all a stern dogmatism that makes the strangest propositions credible to some men who take loud and impudent assertion for clear and scriptural argument. In Ireland it defies the laws of the land and tramples on the authority of the Sovereign in order to obey the bull of the Pope; in England it invades the supremacy of the crown by parcelling out the realm into dioceses, and assuming titles of dignity for its serfs. Resisted, it whines about persecution, but tolerated and encouraged, it will begin to practise it; in Scotland it creeps into houses, watching every change, and taking advantage of every opportunity to make converts, but feeling the necessity of caution; he who calls himself Dr. Carruthers in Edinburgh, is in Dublin "My Lord," "His Grace," "Archbishop of Edinburgh." In Italy, Protestantism is a crime, and the possession of a Bible legal proof of it. In Ireland Popery

is a rebel, in Austria a reactionary, in America a republican, in France anything that will secure her the presidential chair at the next election. It is the most complete adaptation to the weaknesses, the sins, the corruptions of fallen humanity that can be conceived; and it is therefore fitted to make great progress among an unsanctified people. Instead of wondering that its progress is so great, I am surprised that any man whose heart is not renewed by the SPIRIT of GOD does not become a convert to it. If I were not, by the grace of GOD, a Christian, I should become, by the wiles and seductions of Romanism, a Roman Catholic. I am not surprised that so few return from it, I am surprised that any do. The man who knows me as well as I do myself is my master for life, and I am his slave. You will see this where Popery is predominant. Let a priest meet any of his flock, and you will see the proud and overbearing dogmatism, or the knowing glance on the one side which silently says, "I know you," and the shrinking, wincing, awed look on the other which replies, "I dare not disobey." The intercourse of a Protestant pastor with his people is that of brother with brother, in mutual confidence. Friend meets friend, and teacher hails pupil. But among Romanists, the very sight of a priest speaking to any of his people is evidence of his saying, "O my friends, I know you better than you do yourselves, and if you dare to do anything the Church forbids I will move the machinery that will tell upon your welfare here and hereafter."

I believe that though this system may spread, it will never get the supremacy in this land. In Ireland it is going out like a candle in the socket, and I shall not be surprised if we yet find Old Ireland the very right hand of Old England in the day of her need and peril. Of all Protestants, the most thorough are Irish Protestants. The English are too often cold, matter-of-fact Protestants. The Scotch are subtle, calculating, dry, metaphysical Protestants. Of all audiences, give me an Irish audience, and of all Protestants, a good, thorough, Irish Protestant. Such a one has heart—yet God's grace can give all three all they need. But though Romanism may not get the supremacy, we shall feel it to an extent, and with a power and poignancy which we have never felt before. When a nation sins, God makes its sins the means of its punishment. What is our great sin? That we have tampered with Romanism—that we have tried to conciliate it when we ought only to have tried to convert it. We have tried to work it as an element into our national constitution. We found it an alien, and we tried to make it a favoured friend. And as if this was not enough, we committed that vile and sinful act of permanently endowing the teaching of these abominations in the royal college of St. Patrick at Maynooth. Though I am no politician, I have enrolled myself as a voter, and I mean to go to the hustings on the next occasion; and if there is a candidate who belongs to the Church of Scotland, or the Church of England and Ireland, who would at the same time promise to do his best to sweep away the endowment of Maynooth, of course I shall give him my vote. But more than this. If a Dissenter and a Churchman are both candidates for my vote, and if the Dissenter says, "I like the voluntary principle, but I will vote for the disestablishing of Maynooth;" and if the Churchman says, "I cannot oppose that establishment," the Dissenter shall have my vote. We must go into this matter with clean hands: and we can never do so as a nation until we cease to encourage and patronise what I believe to be the great anti-Christian apostacy. And the legislature only requires the voice of the English people to impel them to do it. We have sinned most grievously, and it is fitting that our sin

should be the scourge that should punish us. But its greatest development is nearest its destruction. It was just when Belshazzar was drinking from the golden vessels of the sanctuary, with his concubines and his nobles, in the meridian splendour of his empire, that the handwriting came, "weighed and found wanting." It was just when Nebuchadnezzar walked in his palace and said, "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty," that the intimation came "The kingdom is departed from thee."

I believe that Romanism is putting forth her greatest, but her last efforts. It is the spasms of a dying system, not the vigour of immortal and enduring youth. What the Pope had done was losing him his hold in every country of Europe. Calculating on the liberalism and latitudinarianism of many statesmen here, he thought he could secure a footing to prevent his fall. But he miscalculated. Who is there that does not feel that the pulse at the wrist of Dr. Pusey was not the beat of Old England's heart? Who is there that does not feel that the Pope miscalculated his position when he thought that the perversion of a handful was the conversion of all the Protestants of England? If the Pope had the power to undo what he did last autumn, he would recall Dr. Wiseman to Rome, and leave England as a hopeless, heretical kingdom, in which he could make no permanent progress, and over which, by God's grace, and the voice of this great land, he shall have no permanent and real supremacy.

Just think, that every blessing you have you owe to that great fact, an open and accessible Bible. And appreciate and prize those blessings, and contrast what Protestantism has made you with what Popery has made other lands, and learn how deep a debt of gratitude you owe, under God, to an open Bible. Compare any land with your own. There is not a blessing in the realm that is not the fruit of Protestant Christianity. Why has our country stood erect amid the wreck of nations, the central and steadfast column, around which refugees have gathered, and under the shadow of which the persecuted have found protection? Why has it moved steadily in its orbit, increasing in light, in peace, in happiness? Why was it that our beloved Queen could walk the streets of Liverpool, with no protection but the warm hearts of her subjects, while the Pope of Rome dare not show his face beyond the Vatican? Why was it that when the shock of 1848 was felt in every land, this land presented such a contrast? What is the fact? In Rome—I give the exact statistics—there is a priest for every seventy people; an ecclesiastical teacher of some sort for every thirty. If Romanism has failed to make Rome the model of the universe, it is not for want of machinery. In London there is only one teacher of any sort whatever for every ten thousand people. Well, if Protestantism had failed to make us loyal, it might be said that it was not in our religion, but in the want of the means for applying it. But what is the fact? The first vibration of 1848 shook Italy and England. In Rome, the population rose *en masse*, murdered the Prime Minister, and dismissed the Pope in the disguise of a lackey, and only took him back at the persuasion of six thousand French bayonets. They only keep him because they cannot get rid of him.

In England a few malcontents strove to establish a republic, and the whole population rallied round the throne and the altar, and resolved, by a nation's fiat, that England's beloved Queen should still reign over them. Why has this great ship

of ours ridden safely at her anchors, beaten white the waves of every sea, and unfurled her flag to every wind? Why has England's conquering drum been heard in every land, and the boom of her cannon been the signal of deliverance to the oppressed in every nation of the earth? Why has this country remained secure and unscathed amid exploded dynasties, broken sceptres, and fallen kings? Because her Protestant faith, the glorious lighthouse kindled from on high, has been in the midst of her. The high waves have beaten upon it; the hurricane has smitten it in its giant strength; the great billows have risen in wrath against it; and envying its stability, but attracted by its lights, Popes, and cardinals, and priests, like sea-gulls, have dashed against it in ignorance, and only fallen dead at its base. I attribute it not to our Saxon strength, nor to our inimitable institutions, but to our open Bible, our Protestant Church, our free Gospel in the midst of us. Be steadfast. Be Christians yourselves. Nothing but living, spiritual religion will stand in that age into which we are rushing. The moment the tide of fashion is in favor of Romanism, every nominal Protestant will go as his interest leads him, and only those who feel the preciousness of the glorious Gospel will stand steadfast and immovable.

And if I should never have an opportunity of speaking to you again, let me remind you of your grand privilege. There is no reason under heaven why any man in this assembly should live one single day a nominal Protestant, and not be a real, living, converted man. No man ever went to hell without knowing, in his quiet moments, that he was going there. No man was ever driven to heaven, but drawn there, and he knew it was so. God never decreed any man to be lost, in spite of himself. If any man finds himself in everlasting misery, it will be his own act. At the last assize it will be said to the righteous, "Come, ye blessed children of my FATHER, inherit the kingdom prepared for you from the foundation of the world;" but to the wicked it will be said, "Depart, ye cursed, into everlasting fire, prepared"—not for you, but—"for the devil and his angels;" you are there, where devils were meant to be, because you rejected the love of God. Be, then, Christians; be truly Protestants; be indeed the children of God. Seek grace to make you so. Be faithful to your blessed trust. And when your children stand on the green sod that covers you, let them say, "If our fathers did not increase they did not diminish our blood-bought heritage." If you desire to remember with affection our great reformers, do not trouble yourselves to raise monuments of bronze or marble. The green sod that covers Luther, Latimer, and Calvin, is more magnificent than mausolea of bronze or marble. Imbibe their spirit, imitate their example, carry out their great work—this is to honour them. Luther calls to you from Germany; John Knox from Scotland; your own Latimer, and Ridley, and Cranmer adjure you to be faithful even unto death. And

"Lives of such men all remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time:

"Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

Ulloa's Expedition to Peru.

This is the title of a work written in Spanish, by a Spaniard,—and now translated and published for the first time in English, by one of our fellow-citizens. It is well worthy of being read by all who desire to know what the Roman Catholic Religion has done for the natives of South America.

This book seems to have been written less for entertainment than instruction; and to him that will peruse it to the end, it must be profitable. The excellence of the book is to be found in the certainty of the testimony. The translator, who has been an eyewitness as well as the author, corroborates by inspection what was seen and reported a century ago. It is the story of the treatment of Spain towards her colonies.

The whole history of Spain is instructive. She shines among the host of nations like Mars among the planets, fiery in her aspect, baleful in her influence. In the days of Charles the V. no nation in Europe had more of the elements of a free constitution. The power of the king was limited by the Cortes, the large towns had their municipal privileges, and there was generally prevailing a proud spirit of independence, which every patriot fostered, and which every tyrant found it his policy and interest to resist. Certainly in those days this remarkable country was ahead of France and England. If we ask how it has happened that so fair a beginning has had so disastrous a combination of sequences, we shall find many causes. In the first place, Philip II. had much of that infernal spirit which says with an older potentate: "*Better to reign in hell than serve in heaven.*" He introduced the Inquisition; he expelled the Moors; he suppressed the privileges of the towns; he reduced his government to the sickening uniformity of despotism.

It was also unfortunate that the Catholic religion in Spain encountered few or no enemies, but the Moors. Men are made by antagonism, and while in England, France, and the Low Countries the antagonism of the Protestant Faith sprung up, in Spain it was all submission to the Pope in opposition to the false Prophet. Their abhorrence of Mahomedanism was the great secret of their submission to the Church. There were no Luthers there, no Knoxes, Ridleys, nor Cranmers; no Wesleys in a later generation; but all was a chivalrous attachment to an old religion, and chivalrous hatred to an Eastern enthusiasm. Their ballads and romance history had likewise its effect.

But a great cause of her melancholy change was her system of colonization. Great Britain gave freedom to her colonies, and was obliged in time to take back the unwelcome gift. Spain planted bondage in her colonies and increased her own. How is this? How is it that from two nations, acting side by side, on the same hemisphere, we should see such opposite effects? The reason is obvious. The colonies were not planted on the same prin-

ciples, nor did they pursue the same designs: and yet they had both a missionary spirit, and both made great efforts to offer the gospel to the Indians. But the one party were Catholics; the other Protestants: the one used violence, the other, persuasion; the one took the crucifix, the other the Bible. The one found the mines of Mexico and Peru, the other, the bleak hills of the Hudson, and New England. The one crushed and the other elevated the savage mind, and purified their own. The effects were answerable, and this little book reveals them; at least it reveals one side of the picture. Whoever will peruse it will find that the most slavery exists where its name is scarcely known. It really appears to be true that Protestant slavery is not so bad as Roman Catholic freedom. We have never read of a race so completely fleeced and oppressed, in every form and way, as the native population of South America. The translator of this book has resided in Peru for several years; has mingled with all classes, and has exercised his powers in extensive observation. He translates the testimony of an author who had no design to degrade his country. The evidence therefore seems to be as complete and impartial as we can ever expect to find. Let our American citizens read the book and learn the double lesson of compassion for the evils their fellow-republicans endure in Spanish America, and gratitude that liberty and religion in this favoured land are something more than splendid names.

Spain.

The following article, from the pen of a friend, may appropriately follow the notice which we have just given of Ulloa's work:—THE SECRET EXPEDITION TO PERU.

Our people have more than one ground of interest in "Spaniards and their country." There is an historical, a romantic, and a poetic interest in Old Spain. And these are considered to impose *literary* claims on us. As regards the *Western* territories of Spain, and the continental nations of Spanish settlements, there is, besides some admixture of the above-mentioned phases of interest, another less soft but more engrossing,—a *political* interest. This appears, in itself, to impose obligations of a *religious* kind, and the more so if historical associations be blended with it.

Now, it is a question demanding serious consideration, whether, in the midst of our avowed interest of divers kinds, in Spain and Spanish countries,—whether in the midst of our interpositions and interferences with them, we should not be shedding over them that light for which unborn generations among them would be ever grateful to our own nation. Something

has been done for Spain through a very limited employment of "Bible Agents," whose "bread cast on the waters" will, it may be hoped, appear "after many days." But, so limited has been this contribution to the welfare of that nation, that there are perhaps very few Americans that know or care anything about the matter. And yet we have no hesitation in expressing the opinion, that our political relations with that country would be in every respect improved, and our historical and other associations with her rendered more chastened, more impressive, and more inspiring to our just pride, if there was an interest diffused through this country, on the subject of spreading the gospel among our dignified and not inhospitable neighbors in the peninsular; also, among their relations (for *they too* have cousins) on our own side of the Atlantic. That spirit of enterprise which, though implanted in the sons of Columbia for noble ends, is so often diverted to erroneous undertakings,—sowing to the wind and reaping the whirlwind,—*that* spirit, if chastened and hallowed by divinely sanctioned motives, would go forth "conquering and to conquer," by means of moral influences. They would dispel much of the error and prejudice which bind men more strongly than the fetters of absolutism; and, while teaching them in what spiritual liberty consists, would be imparting to them the best elements of moral preparation for civil and political liberty. On this subject, and in the above sense, we ought to be *propagandists* on every principle of pure Christianity and of enlightened humanity.

P. B.

Kossuth made a Life Member of The American and Foreign Christian Union.

We have received the following interesting letter from a Pastor of a Church in Connecticut, and with it, \$30, to make Louis Kossuth a Life Member of the American and Foreign Christian Union. We shall transmit the usual certificate to the illustrious Magyar by an early opportunity:

"Will it not be very strange if the present prevailing excitement of the public mind, caused by the advent and eloquence of Kossuth, and the posture of affairs in Europe, in relation to the great cause of civil and religious liberty, does not have the effects of eliciting some enthusiasm and greatly enlarged contributions and efforts in behalf of the AMERICAN AND FOREIGN CHRISTIAN UNION? Surely yours is a Holy Alliance which opposes a most Christian and effective resistance to the most Unholy Alliance of kings and priests against the rights of man. Whatever may be the opinions of any evangelical men respecting the policy of the intervention of our government

in European politics and conflicts, surely none can doubt the propriety or expediency of *your* policy. And although very many shrink from the thought of contributing muskets and cannon-balls, soldiers and "sinews of war" to aid the oppressed of Hungary and Italy, not the most pacific soldier of the Prince of Peace can hesitate as to the righteousness of employing preachers, evangelists, and colporteurs, or of arming them with "the sword of the Spirit, which is the Word of God."—Is not evangelical truth *the great want* of those on whose neck presses the yoke of the despots, whose minds and hearts are bowed down under the hard bondage of the Man of sin?

He is free whom truth makes free,
And all are slaves beside.

Are not these words of the poet and the higher teachings of CHRIST true in a *political*, as well as intellectual and spiritual sense?—"If ye continue in my word then are ye my disciples indeed: And ye shall know the truth, and the truth shall make you free. If the Son, therefore, shall make you free, ye shall be free indeed."—"Not by might nor by power, but by my Spirit, saith the LORD."

Impressed with these views, I have recently preached a discourse to my little country congregation upon the text, "*For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds.*" I sought to engage their awakened sympathies and prayers in behalf of the AMERICAN AND FOREIGN CHRISTIAN UNION—and now to aid *your* "intervention" I have the pleasure of handing you our mites to constitute Louis Kossuth, the patriot and the Christian, a Life Member.

Our Own Operations: Home Field.

Irish Mission in the City of New-York.

One of the Society's Irish missionaries in this city reports that during the last month he was enabled to visit more families than in the preceding month; that he was, with some exceptions, well received; and that in going from house to house, and conversing with the people, and reading to them the Scriptures, he had had the opportunity of making known to many souls the way of eternal life. The missionary entertains the hope that good impressions have been made by these efforts on some minds, and that the harvest will in due time come. The public service which this missionary had kept up in Eighth-street, from the commencement of his labors, was for awhile suspended, owing to the breaking out of a fever in the family in

whose house it was held. Two members of the family died, two were sent to the hospital, and three others were still suffering at the date of the missionary's report. An Irish Protestant in the same street opened his house for two Sabbaths, but a Roman Catholic rum-seller, who had claims on the premises, succeeded in compelling him to close it! This missionary conducted a service in the house of a pious Irishman in Willett-street, once a fortnight, in the evening, until the sickness and death of the wife of the occupant of the house occurred to interrupt it for awhile. This woman, who was converted in Ireland, died in the peace and hope of the Gospel. During her sickness a neighbor opened his house for the service. The missionary has a similar service in Broome-street.

Another Irish missionary in this city, who gives chiefly his evenings and his Sabbaths to the work, and employs his days in his theological studies, reports that during the last month he has visited nearly one hundred Roman Catholic families in his district, by the greater part of which he was well received, but by some far otherwise. In some cases he could only say a few words, incidentally, as it were; in many places he was heard gladly as long as he chose to speak or read with them, and was then permitted to pray with them. Eight Testaments were *lent* by him during the month. His two prayer-meetings are well attended by Roman Catholics as well as Protestants. The Romish priest of the district has commenced visiting the families which have received the missionary, but hitherto has had but little success in turning them from the truth. This missionary speaks of the deplorable ignorance, and immorality, and opposition which he meets with in his field; says that often his life is threatened, and that sometimes nothing but his knowledge of the Irish language saves him from receiving a broken head! His labors appear to be much blessed.

German Mission in New-York.

A German missionary, a pious and zealous young man, reports that he has visited, during the month, four hundred and thirty-two Roman Catholic families, conversed with many on the way of salvation, sold tracts, books, and copies of the German paper to the amount of nearly seven dollars; held a prayer-meeting on Wednesday and Sabbath evenings in parts of the city very destitute of preaching in the German language; and has, in addition to all, commenced a Sabbath-school, which promises to be very useful. His report is quite an interesting one.

French Mission in New-York.

Our French missionary reports that his congregations on the Sabbath have been greatly affected this winter by the prevalence of unfavorable

weather. Many of his hearers live at a great distance from the Brick Church Chapel, (where he preaches,) being, in fact, dispersed throughout the city and the vicinity. In these circumstances he has given much of his time to visiting the poor and the sick, and has found many opportunities in this way of making known the Gospel. He reports instances of good impressions made by these visits. One Roman Catholic the last month has become interested in the subject of salvation. The missionary often holds meetings for the study of the Word of God, and these little Bible-classes are apparently attended by interested and inquiring persons.

German Mission in Newark, New Jersey.

Our German missionary in Newark, New Jersey, reports that he visited seventy families the last month, distributed six Bibles and one hundred tracts among the Roman Catholics, and had many interesting conversations with individuals on the errors of Rome, some of which he relates, and has much confidence that his labors are not in vain in the Lord. He finds, as do all our German missionaries, that the German Roman Catholics are generally quite ready to hear any one who will speak to them on the subject of religion.

Mission in Lowell, Massachusetts.

Our missionary in Lowell reports that from June 11th to February 17th he visited 344 Irish Roman Catholic families. "Most of these families," he states, "received me kindly, and many of them appeared to be convinced of the truths which I read to them from the Word of God." Four women give good evidence, in his judgment, of a change of heart, two of whom have joined an orthodox church, and the other two expect to do so soon.

Mission in Providence, Rhode Island.

Our missionary in Providence is much encouraged in his work, and reports that during the last month "several individuals have become very much interested. Two have found peace and assurance in believing, with a penitent and obedient heart, in that dear SAVIOUR who gives rest to the weary and heavy-laden that come to Him. They are exhibiting the life of faith and love." The young man spoken of in his last report holds on his way well.

Mission in Middle Vermont.

The Society's missionary in Middle Vermont reports several very striking instances of Canadian Romanists who have recently been brought

to the knowledge of the Gospel in his field, and relates some interesting conversations with Romanists, in which tact and sound, yet ready judgment, as well as a becoming zeal are exhibited.

Mission in Northern Vermont.

Our two missionaries in Northern Vermont, who are laboring among the Canadian French that are dispersed in considerable numbers in that part of the State, are prosecuting their work with encouragement. One of them reports the hopeful conversion of seventeen persons during the last few months in Montgomery, Richford, Enosburgh, and other places where he has continued to labor. The other speaks of his being heard willingly by many individuals in his little meetings. Of open opposition there does not appear to be much, but some of the converts from Romanism (and almost all are from that quarter) experience severe trials from the conduct of their friends and relatives. Through God's grace they have been enabled to persevere.

Mission in Northern New-York.

The missionary who preaches the gospel to the Canadian French in Northern New-York, makes Bangor and Champlain the centres of his labors. From each place he makes excursions and visits regularly to several villages in the vicinity. He appears to be encouraged in his work, and reports cases of awakened interest and inquiry among those who hear him. He finds it necessary to spend much time in "preaching from house to house."

Irish Mission in Rochester, New-York.

We give the following extract from the report of our Irish Missionary at Rochester:

"It will be seen by the foregoing statement, that for the last month I have made 149 visits to Irish Roman Catholic families, the majority of whom received me with considerable kindness, notwithstanding the bitter opposition which the priests have endeavored to create against me. My meetings are beginning to be pretty well attended, and I have no doubt but they will be better attended for the future, when the weather becomes pleasant. My labors are likely to be crowned with success in some respects, but the great body of the Irish, as you are aware, are sunk in the most deplorable ignorance, and can be approached only by the greatest prudence. Those who have renounced Popery are making a rapid progress in the great truths of Scripture—the children attend our Sabbath School, and parents and all attend regularly upon Divine service. There are a few more hopeful cases of conversion for which I labor hard and pray, and I believe God will bless my endeavors.

"There is a great revival among the young people of our church and congregation, (1st Presb.) More than 50 of them have begun seriously to inquire 'what

they shall do to be saved." This has caused great joy amongst the whole congregation—pastor and all. I am happy to say that amongst the rest are three young converts who lately renounced Popery, a boy and two young girls, sisters of his, who seem to be under the divine influence of the Holy Spirit. In my visits from house to house, I meet with some very interesting cases of persons most anxious to listen to me, especially those who speak their own native tongue; and even who shed tears of sorrow and repentance at hearing the words of consolation and hope spoken by the meek and lowly JESUS. I need not say that there are many more who would poison me if peradventure they may escape without punishment for doing so. I only wish, however, that GOD may change their hearts and save their souls, by opening their blind eyes, so that they may behold the SAVIOUR in all the fullness of his redeeming mercy and love."

Mission in the Valley of the Rio Grande, Texas.

We have received a most interesting communication from our missionary at Brownsville, (Texas,) in which he gives an account of his controversy with a Roman Catholic priest, and its effect upon the Mexican population, both in that place and in Matamoras, on the other side of the Rio Grande. We must reserve it for our next number, as we have not room in this for the whole, and we are unwilling to divide it.

The preceding notices of our Home Field might, if necessary, have been greatly increased. Similar reports have been received from almost all our domestic laborers. Surely our friends and supporters have reason to be encouraged.

Foreign Field.

Mission in St. Domingo.

The Rev. Mr. Waring was at Port-au-Prince when he wrote to us last, where he had been laboring for a while, in connection with the Baptist mission in that city, in which he takes much interest. He was about to visit the southern part of the island. He speaks encouragingly of the prospects of the Gospel in Hayti, urges the appointment of Bible-colporteurs, and recommends a young man whom he considers to be well qualified for the work. Mr. W. informs us that the Wesleyan missionaries in the island are doing well, as are also the others.

St. Mark.

From our other missionary in St. Domingo, Mr. Niel, who labors at St. Marc, in the north-western part of the island, we have received a long and interesting communication, of which the following is a summary. It will be perused with interest.

The unaffected simplicity of the narrative needs no apology. Mr. Niel is, we believe, a man of devout piety and humble devotion to the work of saving souls :

"A few days after I reached Port-au-Prince I was told by several gentlemen there, 'You will find great difficulty in collecting people to hear you at St. Mark; but,' they added, 'you must not feel discouraged.' I did not. On our arrival at St. Mark, December 22d, 1849, we were welcomed by a young man from Port-au-Prince who happened to be there on business—a pious man. I made application to the minister of justice for permission to open a church. In the course of a week I received from him the papers authorizing me to do so, and recommending the authorities of St. Mark to take measures for my installation. Alas! that good man is no more; he has been put to death. A few days after I commenced religious services, and eighteen of the chief men of the place attended. I made them an address, with which they appeared to be pleased, but on the following Sunday there was not a person present at the meeting. During that week I called with my friend upon many families; at least one hundred individuals promised us to come to worship; not one came. That evening ten or twelve persons attended, and listened respectfully to the Scriptures, and to my exposition of them. But as soon as I began to pray, at the conclusion of the service, they all got up and went out. So it has continued to be to the present day; those who have not been converted will not listen to the voice of prayer! On the following Thursday Mr. Grant brought an entire family, consisting of six persons, to our service. Then came the people, curious to know what was going on. They crowded around the door and windows, but preserved good order. From that time this family, the Chappleys, seem to have understood salvation through faith and of free grace. Such was our beginning in the month of December, 1849.

"In 1850, a few months after, two young women named Eugene presented themselves, fully decided to embrace the Gospel. They have persevered, notwithstanding the most violent threats on the part of their mother. Mrs. T——, the godmother of one of them, offered to give her daughter a house if she would forsake 'those devils who do not pray to the Virgin Mary.' Then commenced bitter persecution against both of these families. Stones were thrown at them when returning home from evening service and at their dwellings. I asked them if they wanted me to inform the authorities? They answered me, they wished to endure persecution according to CHRIST's example. Some time after this two persons more offered themselves for admission among the followers of the Gospel. They were a man and his wife, named Réobe; but the man, already attacked with consumption, did not long continue to attend worship. He went to Port-au-Prince, and there died the death of a Christian.

"In the month of November, 1850, two lads came to me one Sunday morning.

They were well dressed and bore a favorable appearance. 'We have a Bible at home,' they said to me; 'our uncle purchased it at Cuba a long time ago. We used to read a little in it, but with indifference. But hearing that you preach the Gospel we set to reading it carefully, our three uncles and ourselves, and we perceive that it is the truth.' We talked together a long time. In the course of a few days one of the uncles came to see me. 'It is now four months,' said he, 'since I began to read the Bible. I should have come before but the rheumatism prevented me from riding on horseback.' This excellent man spoke with me about the Bible with the manner of one who had studied it for ten years. He had not yet, however, fully understood salvation through faith as the gift of God. Within the same week his two brothers came to me; their sentiments were very much the same. But Augustine Laporte is the most devoted Christian in Hayti. The Sunday after his visit I asked him to lead in prayer. He did so with so much unction as to surprise me. O SAVIOUR! how mighty is thy Word in the hearts of sinners who receive it! I persuaded Laporte to read the Bible and pray daily with the five families at the village of —. From that time worship has been regularly kept up every day at that place. The eldest brother is a good man, but of a disposition too speculative. He is a successful mechanic, and has under him a dozen apprentices, who are taught in the Gospel, and of whom three have already been converted. I visit them from time to time. Notwithstanding the distance (nine miles) three or four of them come regularly to public worship at St. Mark. Finally the five families at the village of — have, I trust, become converted to the knowledge of the truth."

Mr. Niel then proceeds to give a list of the converts from the beginning of his mission. They number twenty-six. Two of these have died. Mr. Niel continues:

"The Word of life and salvation has been sown at St. Mark. It has taken root and will abide. Persecution the most violent cannot move those who have believed. We have passed through severe trials, but I myself have had the least of them to endure. Never has any one, not even a drunkard, uttered in my presence an unpleasant word against me.

"All who have believed at St. Mark are Haytians, without exception. They are mulattos of various shades. Six of them are nearly white."

The American Chapel at Rome.

The letters of the Rev. Mr. Hastings, our chaplain at Rome, are encouraging. The services of the chapel are regularly maintained twice every Sabbath in the residence of Mr. Cass, the American Ambassador, in *Piazza del Popolo*, and are well attended. A goodly number of English and Scotch Christians attend this winter—much greater than in previous winters. This is owing to the character of the preaching in the English chapel, (outside the walls,) where doctrines quite semi-Popish are openly proclaimed, to the great grief of all the true Protestants who are passing the winter in the

"Eternal City." Mr. Hastings relates some very interesting cases of good done to Italians as well as foreigners, especially through the reading of the Word of God. Never has our chapel at Rome appeared to be more important than at present. It is now the only place in that city where the Gospel can be heard by our countrymen. We feel very solicitous about its maintenance, especially in the present circumstances, when Rome is carrying on a deep plot to overthrow it, in which she cannot fail to find co-operation in our own country.

Mission in Sweden.

The following letter from Mr. Rosenius, our excellent missionary in Stockholm, will be read with no ordinary interest. The cause of evangelical religion certainly wears an encouraging aspect in Sweden. Mr. Ahnfelt, the simple-hearted, pious minstrel, who is supported by our Society, through the liberality of a merchant of Brooklyn, is doing good service with his guitar, and at a very little expense.

It is delightful to learn that the large and pleasant Church which was built in Stockholm, through the exertions of the Rev. George Scott, and to whose erection many in this land contributed, is again opened for the preaching of the Gospel. It was shut up in the spring of 1842, when that faithful servant of CHRIST was compelled to fly from Sweden, and remained closed for almost ten years! We are happy to be assured that the Rev. Mr. Elmsblad, the preacher, is an eloquent and devoted man. May it please the SAVIOUR to make that house a real BETH-EL to many souls!

The Rev. Dr. Baird, New-York :

MY DEAR AND REV. SIR—Three months are again passed since I wrote to you an account of the state of things among us. I have not much to say about myself, and my sphere of action, which continues the same without any particular alteration. I keep my religious meetings in families, publish my two newspapers, and have constant intercourse and conversation with anxious souls. I often hear from the country of cases where the Pietist has had a beneficial influence; cases that tend to humble my heart, feeling as I do my unworthiness of being an instrument to work good, but at other times would dangerously increase my vanity, if I were not under the chastisement of the word of God, and the experience of my daily errors. From my private intercourse with individual souls, I could recount many encouraging examples of the workings of God's HOLY SPIRIT, but I have this time enough to tell about more prominent events and measures for the advancement of the kingdom of God, and must leave the rest.

In respect to the Capital, God has in these days called forth a new blessed witness. I do not remember if in my last letter I mentioned this circumstance. The

teacher of philosophy and theology at the Gymnasium of Stockholm, who has been for several years a zealous and serious preacher, to whom the description of Apollos, in Acts, 18: 24, 25, may almost literally be applied, "an eloquent man, and mighty in the Scriptures—who was instructed in the way of the LORD, and being fervent in spirit, he spake and taught diligently the things of the LORD, knowing only the baptism of John—whom, when Priscilla and Aquila had heard, they took him unto them, and expounded unto him the way of GOD more perfectly." Such has been the experience of this clergyman, and he has through the faithful leading of the HOLY SPIRIT, and the influence of evangelical friends, been taught, and understood, that the HOLY SPIRIT comes through the preaching of the faith in CHRIST and not through the works of the law. The LORD has put a new song into his mouth; the SPIRIT that moved the tongues of fire has been poured over him, so that now he baptizes not only to repentance, but with the HOLY SPIRIT and with fire. His new evangelical preaching awakens great attention and excitement. Constrained by the love of CHRIST, he has taken the bold step of opening the English Chapel which has been closed ten years, and now holds service there every Sunday. It has given us great cause for rejoicing, we who of old have loved that house of GOD, that we may now again assemble in the same place and at the same hour to hear the same word of GOD, formerly proclaimed by our dear friend Mr. Scott. Clothed with the garments and the dignity of a clergyman of the Established Church, Mr. Elmblad has hitherto for several Sundays, unmolested, preached the same word of GOD for which its heedless enemies once so irreverently closed the doors of this temple. The LORD has done it, wonderful as it seems to our eyes. Well may it call forth tears of joy to observe how the grace of GOD has prepared here so many occasions for sinners to hear the word of mercy. If I may be permitted to count myself as one of its proclaimers, then CHRIST has four witnesses here, whose voices may be heard through all the hours of the Sabbath. Last Sunday, for instance, I begun at half past eight in the morning, and finished at ten; Mr. Colliander preached from eleven to one o'clock, Mr. Tanuon from four to half past five o'clock, and Mr. Elmblad from six to half past seven. This is perhaps the most joyful occurrence during these last months. Equally joyful, though not so new, is the activity of Brother Ahnfelt, which seems constantly to be on the increase. The signs of the times seem to be very remarkable in our land. For instance, Brother Ahnfelt has been permitted to address great multitudes in one of the Churches of Shone, of which his own letter gives an account which I will impart to you. After his return from the journey mentioned in my last, in which he visited Smoland and Westergöthland, he went in September to Upland and Gestabland, where he encouraged and strengthened brethren in many places, such as Wohla, Nora, Ochelbo, and Gefle. He went from thence to the south of Sweden, where he is now living. Concerning his journey to the north he writes thus: "During my residence in Wohla I got an invitation to a neighboring parish, Hudderge, which gave me more room for my work in Upland. In the last mentioned parish I met with friendly clergymen, who gave the people confidence in me, so that our meetings already in the beginning were numerous attended, and even among those who came merely for curiosity's sake the reappeared some excitement and hunger after the word of GOD, which seemed to them quite a new voice from their HEAVENLY FATHER. Many requested me to come back to them, several who had before openly withstood the word of GOD now gave witness to its truth.

In the mean time 'the strong man armed who keepeth his palace' became uneasy, so that he awakened a storm. Some unruly youths disturbed our meeting with cries, hurraing, and tapping on the windows, but the LORD was with us, and was stronger than he who was with them. In the parish of Nora it was gladdening to hear that in a large village, Ruchaoby, since my last visit the progress of sin has been checked in regard to its outward demonstrations, so that card-playing, drinking, and dancing had almost ceased among the young people. Several persons of different ages had been deeply impressed with the truth, and awakened to serious anxiety. Some seemed to have come to a life in CHRIST. In the town of Gefle, the Governor, at the instigation* of the public accuser, who is an enemy of true godliness, called me to the Chancery, and gave me what is called 'a warning' not to keep religious meetings in the province. Notwithstanding this warning (which I could not obey, remembering the words of Peter, in Acts, 4: 19, 20.) I not only continued, but found myself induced to complain of this extra-judicial step taken by the Governor, to the end that government might, if possible, prevent the recurrence of such arbitrary proceedings."

Concerning his journey to the south of Sweden, he writes, "I staid a week in the town of Westervik, I found there a little circle of believing souls, others who were laboring and anxious, who with great readiness, and, as it appeared, with blessed effects, received the evangelical word. Among these anxious inquirers was my hostess, whose eyes the LORD opened so that she understood the truth which made her free. Happy and consoled by the word which proclaimed the remission of her sins, she is now a dear sister in CHRIST. Towards the end of October I arrived in Carlshamn, where I have my head quarters during my stay in the south of Sweden, and where a small knot of believers is assembled, to whom I stand in a nearer relationship, having been a few years ago the means of bringing the good news of the Gospel to them. Since that time it has always been their earnest request that I would come and live among them at least for some time. I have therefore taken my station among them for the winter. During the three weeks I stayed here before proceeding more to the south, we had meetings daily, and GOD was present and gladdened and warmed our hearts with His love. The 12th of November I went to Christianstad, where I was also received by a little band of friends. There I had also, in the autumn of 1849, proclaimed the Gospel, when two of the younger clergymen, who had been the teachers of these souls, bound under the law, understood the secret of the Gospel, and got new life and a new song in their mouths. It has been gladdening to know that this little flock and both the teachers have not only stood fast but grown in strength. It would take too much time to describe the joy we have had together. In that town too we have an uncommonly large room for our meetings, so that not only our circle of friends, but many others have joined us. I have also made short visits to the surrounding parishes, among which I especially would name Winslof, where the pastor and his assistant are both of that free, liberal, Christian spirit, that they have opened for me the Church itself for lectures and sacred song. This happened the first time on Wednesday the 26th November, when a great number of people of all classes, and variously educated, from the town and country were assembled, who with silence and fixed attention listened to the stranger. Among the six clergymen present, H. and C. certainly lent me a suspicious ear, but seemly deeply impressed both by what was spoken and what was sung. With W. and B. it was very pleasant to associate. They seem both to live in the faith, and

have a friendly, brotherly manner, very different from the haughtiness which is sometimes conspicuous among clergymen of the established church. W. ended the meeting with a fervent prayer, after which the curate B. warmly exhorted those present to keep at heart all that had been said, and told them that I would address them next Sunday also. This took place, and the crowd was even greater than on the preceding Wednesday. Upwards of two thousand persons were present, the greatest number I have ever addressed. The LORD was near us, and gave me grace to proclaim His word both to awakening and consolation, His name be praised! W. preached on the glorious text of the day, "The entrance of CHRIST into Jerusalem," which he expounded in a truly evangelical manner. After that followed a warm missionary speech by B. with a collection which amounted to 50 Rix dollars Banco (little less than \$20.) After this came my lecture and song, so that with only a short interval of repose between each, we had been together in church nearly seven hours. It was truly a remarkable day, which I hope will long be remembered, and bear fruit in many minds. B. ended my lecture with warm prayer and praise, very touching to the hearers. It was decided that I shall hold a lecture in the same church on Sunday the 14th. I have also, during the last week, had several meetings in the school-house, so that here the word has been richly sown. May the LORD himself give growth! So far the words of Ahnfelt.

You see how the LORD works among us. For the cause of freedom, in matters of religion and conscience, movements begin to be more and more serious. A newspaper is published in the south of Sweden of which the first number is just come out, the tendency of which is to work on the public mind to this purpose. It is published by two zealous clergymen.

Here, in the Capital, a society for this end has begun to organize itself. Every thing seems to show that there is a livelier circulation in our old stagnant State Church, and then the SPIRIT OF GOD, which hovers over all these yet shapeless elements, will bring them to the form which is most pleasing in His sight.

I must finish for this time. Pray to the LORD for us. May HE make the coming year one rich in mercy, and grace to all His people here with us, as also in your country.

Your's sincerely,

C. C. ROSENIUS.

Work in France and Belgium.

We have received much news from France and Belgium, but at too late an hour for this number. Our readers will be pleased to learn that our brethren in the former are prosecuting with vigor the work of making known the Gospel, and that *hitherto* the government of Louis Napoleon has not interfered to prevent it. It is our duty to work whilst the "day" of opportunity lasts.

Notices of Books.

LECTURES ON THE EVIDENCES OF CHRISTIANITY, delivered at the University of Virginia. Published by Robert Carter & Brothers, New-York.

This is a fine large volume of more than 600 pages, and contains fifteen able discourses all bearing directly or indirectly on the great subject of the Evidences of Christianity. These sermons were preached by the Rev. Drs. Plumer, Ruffner, McGill, Sampson, J. W. Alexander, R. J. Breckenridge, Smith, Green, Rice, and the Rev. Messrs. Van Zandt, Hoge, Moore, Miller, and Robinson, all belonging to the Presbyterian (old school) Church, all of them men of talents, and several of them men of wide-spread reputation. Each preacher occupied his own proper portion of the great field of truth which they undertook to cultivate. The various subjects are well treated. *Man Responsible for his Belief; The Necessity of a Revelation; Miracles, considered as an Evidence of Christianity; Prophecy; Character of Jesus Christ; Success of Christianity*, and other kindred topics are handled with much ability. We can cordially recommend this volume as one of singular excellence. The portraits of twelve of the authors are given, for the great gratification of their friends.

PROFESSOR STUART ON THE PROVERBS.

Mr. Dodd has just published a work of the late Professor Stuart. It is a critical examination and exposition of the Book of Proverbs; the last work that this great man wrote.

PUTNAM'S SEMI-MONTHLY LIBRARY FOR TRAVELLERS OR THE FIRESIDE. Nos. I. and II. New-York: G. P. Putnam.

The first volume of this series, gotten up in a tasteful and convenient shape, contains the capital papers on "Home and Social Philosophy," first published in Dickens' Household Words. So much genial humor and practical information are rarely blended. The second volume, containing Hood's "Whimsicalities," is more trivial and perhaps less unexceptionable.

The new series of cheap publications, issued by Mr. Putnam, promises to afford, at a very moderate price, much valuable and instructive reading. The editions, in respect to paper and type, are excellent, and when bound deserve a place in the library as well as the travelling-case.

The third number of the series, "WALKS AND TALKS OF AN AMERICAN FARMER IN ENGLAND," gives us a familiar account of a tour in the agricultural districts of that country, with impressions of manners and habits made upon a man of plain sense and more than ordinary discernment. The Appendix contains, without preface or explanation, a very curious conversation on the subject of a Divine Revelation. It indicates a quick and original intellect.

The first volume of a new Memoir of ROBERT BURNS has been re-published by Messrs. Harper. It is edited by Robert Chambers, and will be completed in four volumes. The work is bibliographical as well as biographical, and this is its chief claim upon notice. The incidents associated with Burns' various poetic compositions, together with the poems themselves, are wrought into the narrative of his humble and otherwise unattractive life, giving it much romantic interest. Mr. Chambers, who is one of the celebrated brothers of that name, confines his labors to connecting the detached fragments of biography, gathered from original letters, memoranda, and verses. We shall doubtless have, in the completed work, the most authentic account of this great but unhappy Scottish poet.

Movements of Rome.

In our own Country Rome has taken two steps the last month. One has been the bringing forward of a bill in the Legislature of New-York, to vest in Archbishop Hughes and the other Roman Catholic Bishops of the State of New-York, and their successors, all the rights and titles of the property which may belong to the Roman Catholic Church in their Dioceses. Should this bill become a law it will give the Archbishop the control of every Roman Catholic Church-edifice, and all other property, which may belong to any Roman Catholic congregation in the entire State. Such a monstrous grasping after power we hope will never be sustained by any legislature in this land. It would enable him not only to oppress the churches and congregations of his own flock, but to wield a power dangerous to our political institutions, and foreign to our republican ideas and feelings. We are happy to be able to state that the proposition meets with great opposition from even Roman Catholics,—Buffalo taking the lead. It is high time that Protestants should wake up to a strenuous opposition to the proposed measure.

On Monday night, March 8th. Archbishop Hughes pronounced an Oration in Metropolitan Hall, in this City, in which he gave what he called a "Catholic Chapter" from our history as a nation. His chief object was to expose the falsehood of the assumption that this country is a Protestant country! Vain work this. If it be not Protestant, what is it? It was almost all settled originally by Protestant colonies. The Protestant Religion was almost the only religion of the land for 150 years. The laws are, in their spirit, Protestant, as are the customs of the people. To be sure, this country has been opened, and by Protestants, to immigrants of every faith, and from almost every land. Nearly every vestige of laws unfavorable to *Romanists*, and *Jews*, and *unbelievers*, has disappeared from the Statute-books of every State in our glorious Union. And *Protestantism*, and the liberal influence which Protestantism has created among us, has made this country a desirable home for Romanists, come from what quarter soever of the world they may. When and where, we would ask, has Romanism done any thing like this for Protestants or, indeed, for any other religionists? *When* and *where*, we repeat the question, has Rome made a country like this?

In the meanwhile, Romanism is rapidly gaining ground among us, as we learn from a speech which Archbishop Hughes recently made in this city. Ten or eleven new Churches are needed, he says, to accommodate the increase of the Roman Catholic population of New-York and its environs, which he estimates at 200,000! The Archbishop deals in large statistics we know, but this statement, if it be any thing like true, is a sufficient warrant to call

for vastly increased exertions on the part of our Protestant Churches. Alas, they have been sleeping too long over this great subject—the spiritual wants of our rapidly increasing population of a papal character.

LIBERAL AND ACCEPTABLE AID.—The Presbyterian Church in Mercer-street, in this city, under the pastoral care of the Rev. Mr. Prentiss, made a collection of nearly \$1500 after a sermon delivered by the pastor, in behalf of our Society, on the last Sabbath of February. This eloquent and most able exposition of the objects and enforcement of the claims of the Society we hope will be preached in other churches. What is to be done for the two or three millions of Roman Catholics among us? And still they come, they come.

View of Public Affairs.

In our own country, the current of events has run smoothly during another month. Congress has accomplished but little business. The friends of the different candidates for the Presidency have been busy in bringing their respective favorites before the public, by way of preparing for the several Conventions which the great parties propose to hold in May or June, to nominate them for this highest post in our country. Many of the State Legislatures are engaged in the usual routine of business, in which nothing worthy of note has occurred, excepting the failure to adopt what is called the “Maine Liquor Law” in several of the States, and the abolishment of Capital Punishment in one—Rhode Island.

Kossuth has now spent a month and more in the “Great West,” and has made many friends to his cause.

The Whig Ministry in England, after having been in office for several years, has broken up, and a Tory one has taken its place. This has been a very sudden and unexpected movement. Time will show how the new ministry, composed of very heterogeneous materials, will work.

A great deal has been said in England about the danger of *invasion* from France, and preparations are making to put the coasts in a proper state of defence. We have no belief that Louis Napoleon will be so foolish as to attempt such an impracticable measure. He will be much more likely to make a movement in the direction of Belgium, or Savoy. He has been busy the last month in setting up his government, giving a constitution, organizing a Senate, a Legislative body, making laws for the Press, and other such matters.

The intelligence, of a reliable nature, from other parts of Europe, is of no special importance. There is *uneasiness* everywhere.

TOUCHING INCIDENT.—Shortly after Mrs. Judson left Calcutta, on her return home, she found herself almost overcome by a sense of her loneliness and the recollections of those painful trials through which she had passed. On one occasion, "while in her cabin weeping, a soft little hand touched her arm, and a very sweet voice said, 'Mamma, though I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.' 'Is that true, mamma?' The bearer of this timely and precious word of hope was her little son, a boy of six years, who had crept into the cabin unobserved."

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH
ENDING 10th MARCH, 1852.

MAINE.	
Portland, High-st. Ch., A Lady, by Rev. J. W. Chickering,	\$20 00
NEW HAMPSHIRE.	
Temple, Dea. N. Colburn, \$2; Nathaniel Wheeler, Anl. \$3,	5 00
Francetown, Cong. Ch. and Soc.,	34 00
New Boston, Presb. Ch. and Soc.,	14 00
Manchester, 1st Cong. Ch. Teachers of Sabbath School, to make Dea. Holbrook Chandler L. M.,	30 00
MASSACHUSETTS.	
Sippican, Cong. Soc., towards making Mrs. Selina Cobb L. M.,	12 00
Squabette, Mrs. Levi Andrews, by her needle,	1 00
Northfield, Emily Swan,	2 00
Bridgewater, Trin. Cong. Soc.,	12 24
Milton, Saml. Holmes,	1 00
Reading, Bethesda Ch. and Soc., to make Dea. Jabez D. Parker a L. M.,	34 50
Westfield, Cong. Ch. and Soc., (of which \$6.15 from Westfield Academy,) to make Rev. Emerson Davis, D. D. and William Coldthwaite L. Ms.,	56 15
Greenfield, 1st Cong. Ch. and Soc.,	18 48
Medway, Village Ch., public collection, \$24.13; J. C. Hurd, to make Ellen Maria Hurd a L. M. \$30,	54 13
Second Cong. Ch., to make Dea. Ira Wight, of West Medway L. M.,	27 82
Medford, Mystic Ch., to make Elisha Hayden and Thatcher Magoun L. Ms.,	62 89
Hanson, Cong. Ch. and Soc., in part to make Rev. S. L. Rockwood L. M.,	3 09
Berkley, A Balance,	1 50
Norton, A Balance,	50
Fairhaven, 1st Cong. Ch. to make Dea. James Freeman L. M.,	30 00
Franklin, A Few Friends,	16 00
Plymouth, Dea. J. Robbins,	5 00
Fall River, 1st Cong. Ch., \$14.64; Central Ch., to make Dea. Benjamin Earl and Dea. Joseph A. Crane L. Ms. \$80,	94 64
Falmouth, Rev. H. B. Hooker's Soc.,	22 00
Hadley, 1st Parish Genl. Benev. Soc.,	25 00
Amherst, Graduating Class of 1851, to constitute Pres. Edward Hitchcock L. M.,	30 00
Southfield, A Friend,	2 00
CONNECTICUT.	
Berlin, Cong. Ch., (Rev. W. W. Woodworth,)	10 00
New London, Second Cong. Ch. and Soc., (Rev. T. Edwards, D. D.) in part; C. Butler, Chas. D. Boss, Robert Coit, each \$10; H. P. Havens, \$25; B. Brownson, \$5; T. W. Williams, constituting Rev. Jabez S. Swan L. M., \$30; others, \$4,	92 00
New Haven, Additional, College st. Ch., John Fitch, \$3; Court st. Ch. William Lester, \$5,	8 00
Hartford, Centre Ch. Additional, Rev. Dr. Hawes, T. Wadsworth, cash, each, \$5; R. G. Talcott, \$3; A. Smith, \$10; R. C. Smith, \$10; others, \$4; Young Ladies Adnl., \$6.50,	48 50
Southbury, Rev. George P. Prudden, \$10, and Miss Nancy P. Mitchell, of South Britain, \$20, to make Miss Mitchell L. M.,	30 00
Brooklyn, Dea. Edwin Newbury,	10 00
Cheshire, Cong. Ch., per Mr. Doolittle,	13 46
Hartford, North Baptist Ch. and Soc., (Rev. Dr. Turnbull,) Edward Bolles, \$10; J. S. Curtis, Jas. L. Howard, J. W. Dimmock, H. Shulz, G. F. Davis, J. S. French, J. B. Gilbert, each \$3—\$31; Others, (constituting their pastor, Rev. R. Turnbull, D. D., L. M.,) \$32,	63 00
South Bap. Ch. and Soc., (Rev. J. N. Murdock,) A. F. Day, \$5; A. Day, \$5; Wm. H. Richuson, \$3; Others, \$23.31, to constitute Rev. J. N. Murdock L. M.,	36 31
New London, First Cong. Ch. and Soc., (Rev. R. McEwen,) of which, from Miss Goddard, \$10,	55 00
New Haven, Rev. Mason Grosvenor, Anl., \$3; Ladies Durand Soc. of N. H., in part to const. Mrs. Catharine W. Garman L. M., \$10,	13 00
Norwich, Second Cong. Ch. and Soc., Rev. Dr. Bond,) in part; S. C. Morgan, A. H. Hubbard, Charles Lee, each \$5; Jos. Otis, \$10; Charles Johnson, Stephen Coit, each \$3; Ebenezer Learned, \$4; constituting R. Hubbard L. M., \$30; Others, \$12.75; Dr. William Hooker, \$3; B. W. Tompkins, \$5; William A. Buckingham, \$10; C. B. Rogers, constituting J. P. Gulliver L. M., \$30; Others, \$16,	141 75
RHODE ISLAND.	
Slatersville, Anson Holman,	1 00
Globe Village, Church, Public Collection, \$20; William C. Chapin, to make himself L. Director, \$100,	120 00
NEW-YORK.	
City, Samuel Dunshee,	5 00
Windso, First Presb. Church,	1 00
Albany, Ladies Association at Albany, (per Miss Annasley,) for the French Mission, \$60; Anonymous, \$3,	63 00
Enfield, Rufus Tallmadge, Esq.,	2 00

Yonkers, Ladies Refd. Dutch Church, to make Rev. Mr. Seward L. M.	30 00	son, \$100; Others, \$39; Carmel Ch., Rev. Mr. Purviance pastor, \$15, . . .	259 00
Brooklyn, Rev. Dr. Dwight, by himself, . . .	10 00	Vicksburg, Welsley Vicks and Others, . . .	10 50
City, G. S. Woodhull,	5 00	Oakland College, H. B. Underhill, . . .	5 00
Poughkeepsie, First Refd. Dutch Church, \$27.40; Thos. S. Wickes, \$3, . . .	35 40	Rodney, Rev. Mr. Wurts,	1 00
City, Collection in Mercer st. Church, . . .	1,436 69	Port Gibson, Mrs. Spencer and Others, . .	42 50
Bloomingsburg, Rev. Saml. W. Mills L. M. .	30 00		
Clarkson, S. C. Austin, in full to make Jas. Austin L. M.	15 00		
Florida, P. Ch., to make Rev. G. Pierson L. M. .	41 75		
M. E. Church,	3 88		
Aurora, Charles Campbell,	3 00		

ILLINOIS.

Morris, E. S. Williams,	1 00
Chicago, First Presb. Ch., to make Joseph Johnson L. M.,	30 00

INDIANA.

Indianapolis, Presb. Ch. and Soc., (Rev. C. E. Burt,)	37 18
Columbus, Presb. Ch. and Soc., in part to make Rev. James Brownlee L. M., . .	8 75

OHIO.

Richfield, Cong. Ch. and Soc., per James W. Weld,	9 00
Windham, Rev. Luther Humphrey, . . .	5 00
Rome, Presb. Ch., in part \$3.02; Rev. A. Saunders, \$1,	4 02
Morgan, Cong. Ch., Rev. Mr. Cochran, . .	6 00
Saybrook, Bal. Collection,	1 25
Kirkland, Cong. Ch., in part \$3.67; A. C. Russell, which constitutes himself L. M., \$30,	23 67
Freedom, Cong. Ch., Rev. F. L. Fuller, . .	11 00
Wayne, Presb. Ch., in part,	9 67
Oberlin, Cong. Ch.,	17 87
Dayton, Epis. Lutheran Ch. and Soc., with previous donation, makes Rev. P. Rizer L. M.,	25 00
First Presb. Ch. and Soc., Rev. P. D. Gurley,	58 41
Walnut Hills, Miss Maria Overaker, \$5; H. Clay Freeman, \$1,	6 00

SOUTH AMERICA.

Buenos Ayres, A. Lines Van Blarcom, . .	20 00
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New-York, March 10, 1852.

NEW JERSEY.

Springfield, Presb. Ch., in full of Rev. W. E. Lock's L. M.,	9 00
Orange, First Presb. Ch., \$37.66; Second Presb. Ch., \$32.50; Rev. Dr. Fisher, \$1,	71 46
Wantage, Second Presb. Ch., (Rev. Peter Kanouse,)	30 00
Newark, G. E. Church, Monthly Concert, .	3 85
Trenton, First Presb. Ch.,	20 37
Princeton, First Presb. Ch., Mrs. Carnahan, \$10; Collection, \$23,	32 00
Lawrenceville, Richard M. Green, in full of L. M.,	10 00

GEORGIA.

Savannah, William Duncan, \$40; Robert Hutchinson, \$25; J. Stoddard, \$30; J. W. Anderson, \$40; Others, \$92, . . .	227 00
Columbia, Ladies Soc., \$10; A. G. Redd, \$5; Others, \$17,	32 00

ALABAMA.

Montgomery, Presb. Ch., (Rev. Mr. Findley pastor,) \$32.50; Rev. Mr. Lipscomb, \$1,	33 50
Valley Creek, Church, Rev. Ira Sturdevant pastor, for Colporteur,	19 50

MISSISSIPPI.

Natches, Mr. Pollock and Others,	55 00
Pine Ridge, Ch., Rev. B. H. Williams pastor,	15 00
Natches, Mr. Fuller, \$40; Mrs. Ogden, \$45; Mrs. Conner, \$20; Thomas Hender-	

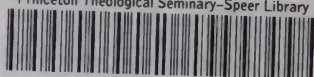
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